

“Aap uske liye maghfirat ki du’a kare ya na kare (baraabar hai), Agar Aap unke liye 70 dafa bhi du’a karenge Allaah Ta’ala unko hargiz na bakshega” [At-Taubah:80].

5. Ibraheem (عليه السلام) chaahthe the ke unka waalid Allaah par imaan le aaye, wo unhe samjhate bhi hai laikin unka waalid Allaah par aaur uske nabi Ibraheem par imaan nahi laata [Maryam:44].

Qayamat ke din Ibraheem (عليه السلام) apne waalid ko jahannum ke azaab se na bacha sakege.

6. Zakariya (عليه السلام) budhaape tak be aaulaad rahe aaur budhaape me Yahya (عليه السلام) paida howe [Maryam:5].

7. Maryam (عليها السلام) nahi chaahthi thi ke baghair shaadi ke unke ghar bachcha paida ho:

﴿قَالَتْ يَلَيْتُنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّسِيًّا﴾

“Kahne lagi ke kaash mai is (bachche ki paidaayesh) se pehle marchuki hoti aaur bhooli basri hogayi hoti” [Maryam:23].

Magar Allaah ki marzi ke aage bebas thi aaur Isa (عليه السلام) baghair baap ke unse paida howe.

8. Rasool Allaah (ﷺ) ki goodh me unka nawaasa tha aaur uski jaan nikal rahi thi jisko dekh kar aapki aankho se aanso jaari hogaaye [Bukhari:1284, Muslim:923].

Aap apne bete Ibraheem ke paas aaye wo jaankani ki haalat me the, Aapki aankho se aanso jaari hogaaye aaur farmaya: "Beshak aankhe aanso bahaati hai aaur dil ghamgeen hai laikin hum zubaan se wahi baat kahenge jo hamaare Rab ko raazi karde, aye Ibraheem! hum teri judaayi par yaqeenan ghamgeen hai" [Bukhari:1303, Muslim:2325].

Soonchiye! Jab hidaayat dena, aaulad dena aaur zindagi dena anbiyaa (عليه السلام) ke ikhtiyaar me nahi to phir Ja'far Saadiq (عليه السلام) ke kunde bhar kar ye ummed rakhna ke meri mushkilaat hal hojaayegi kaise mumkin hai?

Yaad rakhe ye sab ikhtiyaraat Allaah Ta'ala akele ke paas hai, kisi aaur ke baare me ye tasleem karna ke aaulaad dena, muqaddime se bari karna ya zindagi aaur maut dena uske ikhtiyaar me hai shirk-e-akbar hai jisse aadmi ka islaam khatam hojaata hai.

Kunde Ja'far Saadiq (عليه السلام) ke naam ki nazar wa niyaaz hai, nazar maanna ibaadat hai aaur ibaadat sirf Allaah Ta'ala ke liye khaas hai. Ise kisi doosre ke liye anjaam dena shirk hai balke har wo khaana jo kisi ghairullaah ke naam par ho Allaah Ta'ala ne haraam kiya hai:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أَهْلُ لَغَيْرِ اللَّهِ بِهِ﴾

"Tum par murdaar, khon, khinzeer ka goosht aaur jis par Allaah ke siwa doosre ka naam pukaara gaya haraam kiya gaya hai" [Al-Mâ'idah:3].

KUNDO KI ASAL KAHANAI:

22 rajab Imaam Ja'far Saadiq (عليه السلام) ka na yaum-e-wilaadat hai na yaum-e-wafaat, aap 8 Ramzaan 80 Hijri me paida howe aaur aap ki wafaat 15 shawwaal

148 hijri ko hai.

22 rajab ko kaatib-e-wahi Mu'aawiya bin Abi Sufiyan (رضي الله عنه) faut howe, Mu'aawiya (رضي الله عنه) se Ahle Tashee' ki adaawat aaur dushmani koi dhaki chhupi baat nahi hai, taqiya karna unke mazhab me daakhil hai, is liye ye doosro ko seedhi baat nahi bataate ke hum loog wafaat-e-mu'aawiya ka jashn manaa rahe hai balke taqiya karke aaur farzi qisse kahaaniya sunaakar loogo ko gumrah kar rahe hai.

Is liye yaad rakhe ke 22 rajab Syedna Mu'aawiya (رضي الله عنه) ka yaum-e-wafaat hai, ahle tashee' ke nazdeek to ye din baabarkat ho sakta hai laikin sahaaba-e-kiraam se ta'aluq rakhne waalo ko in kundo se ijtenaab karna chaahiye ta ke shirk se bach jaaye aaur ashaab-e-rasool (رضي الله عنهم) se mohabbat ka saboot bhi de-sake.

Abu Sayeed (رضي الله عنه) riwaayat karte hai ke Rasool Allaah (ﷺ) ne farmaya: "Mere sahaaba ko bura na kaho us zaat ki qasam jiske haath me meri jaan hai agar tum uhad pahaad ke baraabar soona kharch karlo to unke aik mudh ya aadhe mudh ke baraabar bhi nahi ho sakte" [Bukhaari:3673, Muslim:2541].

Allaah Ta'ala farmate hai:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَاءَ بَيْنَهُمْ﴾

"Muhammad Allaah ke rasool hai aaur jo loog unke saath hai (yaani sahaaba-e-kiraam) wo kaafero par sakht hai aapas me rahemdil hai" [Al-Fath:29].

Ye poori aayat sahaaba-e-kiraam ki azmat wa fazeelat, ukhrawi maghfirat aaur ajr-e-azeem ko waazeh karrahi hai. Lehaza sahaaba-e-kiraam se mohabbat imaan ka hissa hai.

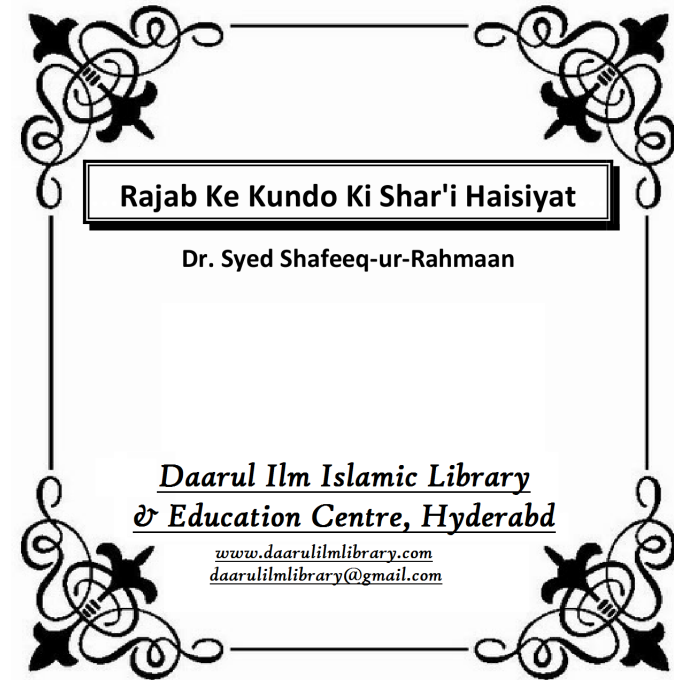
Lakadhaare ke qisseh ka ghalat hona to bilkul waazeh hai kyunke madina me jis wazaarat aaur baadshaahat ka zikr kiya gaya hai, uska to wajood hi nahi hai, Ja'far Saadiq (عليه السلام) ke daur-e-hayaath me musalmaano ka darul khilaafa baghdaad raha hai ya damishq, Ahle tashee' ne lakadhaare ka afaana taraasha aaur 1904 AD me Lucknow aaur Rampur ke shiyo ne is shirkia bid'at ka aaghaaz kiya aaur chunke 'aam musalmaan apne deen se naawaafiq hai balke unhe Allaah Ta'ala ke ahkamaat se koyi dilchasp hi nahi hai, namaaz qaayam karne aaur zakaat ada karne aaur deegar faraa'ez baja laane ka unke paas waqt hi nahi hai, unki 'amli zindaagi islaami nahi hai balke wo dunya ki mohabbat me gharq hai, rasm wa riwaaj aaur baap-daada ke taur tareeqo ko ahmiyat dete hai, khilaaf-e-islam rasmo ki adaagi ke liye unke paas waqt bhi hai aaur daulat bhi, gharz shaitaan ne unhe gumrah kar rakha hai, unke andar kundo ki shirkia bid'at ne khoob riwaaj pakda, Aal-e-Muhammad ki mohabbat ki aad me shaitaan ne shirk ko mu'ashere me 'aam kiya, Allaah Ta'ala hame shaitaan ke hathkando ko jaanne aaur usse mahfooz rahne ki tawfeeq de, Ameen.

﴿رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ﴾ آمين

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Shaitaan insaan ka azli dushman hai jab Allaah Ta'ala ne uski sarkashi ki bina par usko zaleel-o-khwaar hokar nikal jaane ka hukm diya to usne ye baat kahi:

﴿قَالَ قَبِلًا أَغْوَيْتَنِي لَقَدْ عَلِنَ لَهُمْ صِرَاطُكَ الْمُسْتَقِيمَ ۖ ثُمَّ لَا يَذْكُرُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ

أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ﴾

"Usne kaha ba sabab iske ke aap ne mujhe gumrah kiya hai mai qasam khaata hoon ke main unke liye aapki seedhi rah par baithoonga, phir unpar hamla karonga unke aage se bhi, unke peeche se bhi, unke dahni jaanib se bhi aaur unki baayi jaanib se bhi aaur aap unme se aksar ko shukr guzaar na payenge" [Al-A'râf:16,17]

Laikin Allaah ke khaalis bande shaitaan ke waar ka muqaabla karte rahenge, wo shaitaan ki chaalo ko samjhenge aaur usse bachte rahenge.

Allaah Ta'ala farmate hai:

﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

"Beshak mere sachche bando par tera koyi qaabo aaur bas nahi hoga" [Al-Isrâ':65]

Shaitaan ke daao mese sabse qatarnaak daao ye hai ke wo insaan ko 'aqeedah ki kharaabi me mubtela karta hai kyunke kisi bhi 'amal ki qubooliyat

ke liye ‘aqeedeh ka durust hona shart-e-awwal hai. Agar koyi shakhs shirk wa kufr ke ‘aqeedeh me muftela howa to uske saare aa’maal zaaye ho jayenge. Allaah Ta’ala farmate hai:

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ ۖ لَئِنْ أَشْرَكَ لَيَجْعَلَنَّ عَمَلَكَ وَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾
"Aur yaqeenan teri taraf aaur tujhse pahle (tamaam nabiy)ki taraf ye wahi ki gayi hai ke agar tum ne shirk kiya to bilashuba tumhaara ‘amal zaaye’ hojayega aaur yaqeenan tum khasaara paane waalo mese hojaoge" [Az-Zumar:65].

Yahi wajah hai ke shirk-e-akbar se aadmi deen-e-islam se khaarj hojaata hai aaur agar shirk karne waale ne shirk se tawba na ki aaur shirk hi ki haalat me margaya to hamesha-hamesha ke liye jahannum ki aag me rahaga:

﴿إِنَّكَ مَنْ يَشْرِكْ بِاللَّهِ فَقَدْ حَزَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ﴾
"Beshak jo Allaah ke saath shirk karta hai Allaah Ta’ala ne us par jannat haraam kardi hai aaur uska thiakaana jahannum ki aag hai" [Al-Mâ'idah:72]

RAJAB KE KUNDO KI KAHAANI:

Shaitaan ne musalmaano ke andar jo bohatsa shirk daakhil kiya hai us me se aik ‘amal rajab ke maheene me Imaam Ja’far Saadiq (عليه السلام) ke naam ke kunde bharna bhi hai, is ko saabit karne ke liye aik jhooti kahaani ka sahaara liya jaata hai, jiska khulaasa ye hai ke Madina-e-Munawwara me aik ghareeb lakadhaare ki biwi ne Imaam Ja’far Saadiq (عليه السلام) ko ye kahte howe suna ke jo shakhs 22 rajab ko mere naam ke kunde bharega phir Allaah se jo bhi du’a maange ga wo qubool hogi warna qayaamat ke din wo mera girehbaan pakadle. Chunaanche us lakadhaaran ne aaisa hi kiya aaur uska shohar bohat sa maal lekar waapis lauta aaur aik shandaar mahal ta’meer karke rahne laga aaur wazeer ki biwi ne kundo ko na maana to uske shohar ki wazaarat khatam hogayi, phir usne tawba ki aaur kunde bhare to wo dubaara wazeer ban gaya, uske baad baadshaah aaur saari qaum har saal dhoom-dhaam se kunde manaane lagi.

Aslan ye shirkiaa rasam ahle tashee’ ne shuru’ ki. Wo 22 rajab ko subah savere meethi cheez tayyaar karte hai phir matti ke kundo me isko bharte hai phir Ja’far Saadiq (عليه السلام) ke naam ka khatam padhte hai aaur subah savere ‘azeez wa aqaarib ke saath baithkar khaate hai, baad me shiya hazraat se mutaasir hokar baaz naadaan naawaaqif sunni bhi kunde karne lage.

KUNDE BHARNE WAALO KA AQEEDAH:

Kunde bharne waalo me aksariyat un loogo ki hoti hai jo ye nazar maante hai ke agar unka fala kaam hogaya to wo Imaam Ja’far Saadiq (عليه السلام) ke naam ke kunde bharenge, baaz be aaulaad hote hai wo aaulaad hone ke liye ye nazar maante hai, baaz ki aaulaad bachpan me marjaati hai wo apni aaulaad ki zindagi keliye aaisa karte hai, baaz khud bimaar hote hai wo apni sahet ke liye nazar maante hai, baaz muqaddimaat se bari hone keliye aaisa karte hai, baaz rizq me faraaqi ke liye kunde bharte hai aaur unka ye ‘aqeedah hota hai ke jab hum Ja’far Saadiq (عليه السلام) ke kunde bharenge to wo hum se raazi hojayenge aaur phir wo hamaari museebat ko door kardenge aaur iske saath saath unhe ye khauf bhi hota hai ke agar hum ne unke kunde na bhare to wo naraaz

hojayenge aaur agar wo naraaz hogaye to hamaari zindagi mushkilaat se bhar jayegi jaisa ke us mauqe’ par padhi jaane wali farzi kahaani me zikr hai ke wazeer ki biwi mushkilaat me muftela hogayi.

Isaami nuqta-e-nazar se ye nazariyaat Shirk-e-Akbar hai kyunke:

- 1. Bharoosa aaur tawakkal sirf Allaah par hona chahiye:**
Allaah farmate hai:
﴿وَعَلَى اللَّهِ قَلْبُكَ يَا أَيُّهَا الْمُؤْمِنُ﴾
“Moomino ko sirf Allaah hi par bharoosa karna chaahiye”[Âl-‘Imrân:122]
- 2. Sirf Allaah ki rahmat se umeed honi chaahiye:**
Allaah Ta’ala Farmate Hai:
﴿وَمَنْ يَقْنَطْ مِنْ حُصَّةٍ رَبِّهِ إِلَّا الْفَاقُونَ﴾
“aaur Allaah ki rahmat se mayoos hona gumraaho ka kaam hai”[Al-Hijr:56]
- 3. Khauf sirf Allaah ka hona chaahiye:**
Allaah Ta’ala Farmate Hai:
﴿إِنَّمَا يَحْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ﴾
“Bilashubah Allaah ki masjid wahi abaad karte hai jo Allaah par aaur Aakhirat par imaan laate, namaaz qaayam karte aaur zakaat dete hai aaur Allaah ke siwa kisi se nahi darte yahi loog umeed hai ke hidaayat yaafta loogo me dakhil honge”[At-Taubah:18]
- Ye tawakkal, umeed aaur khauf sirf Allaah se isliye hai ke tamaam ikhtiyaraat usi ke paas hai.

4. Izzat aaur Zillat dena Allaah hi ke ikhtiyar me hai:
Allaah Ta’ala Farmate Hai:
﴿قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ يَبِذُكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾
“Aye Nabi! kahiye ke aye Allaah! Baadshaahat ke Maalik tu jisko chaahe baadshaahat de, jisse chaahe baadshaahat cheen le aaur jisko chaahe ‘izzat de aaur jise chaahe zaleel kare, har tarha ki bhalaayi tere hi haath me hai aaur beshak to har cheez par Qaadir hai”[Âl-‘Imrân:26]
- 5. Rizq me faraaqhi aaur tangi karna Allaah ke ikhtiyar me hai:**
﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ﴾
“Allaah apne bando me se jiskeliye chahta hai rizq faraaq kardeta hai aaur jiske liye chahta hai tang kardeta hai”[Al-‘Ankabût:62]
- 6. Allaah ke siwa koyi rizq me barkat dena waala nahi**
﴿إِنَّ الَّذِينَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ﴾
“beshak jinko tum Allaah ke alaawa poojte ho wo tumko rizq dene ka ikhtiyar nahi rakhte pas Allaah hi ke ha se rizq talab karo aaur usi ki ‘ibaadat karo aaur usi ka shukr bajalao”[Al-‘Ankabût:17]

- 7. Aaulaad dena Allaah hi ke ikhtiyar me hai:**
Allaah Ta’ala Farmate hai:
﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِمَّا ذَكَرًا أَوْ مَرَّةً ۚ يُعْطِلُ مَنْ يَشَاءُ عَاقِبَةً ۖ إِنَّهُ عَزِيزٌ قَدِيرٌ﴾
“Aasmaan-o-zameen ki baadshaahat Allaah hi keliye hai, wo jo chaahta hai paida karta hai, jise chaahta hai betiya deta hai, jise chaahta hai bete deta hai ya unko bete aaur betiya doono ‘inaayat farmaata hai aaur jise chaahta hai be-aaulaad rakhta hai, wo to jaanne waala aaur Qudrat waala hai” [Ash-Shûra:49,50]
- 8. Bimaari se shifa dene waala Allaah Ta’ala hi hai:**
Allaah Ta’ala Ibraheem (عليه السلام) ka qaul naqal farmate hai:
﴿وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ﴾
“Aur jab mai bimaar hota ho to Allaah hi mujhe shifa deta hai” [Ash-Shu’arâ:80]
Al gharz har qism ke ikhtiyaraat Allaah Ta’ala Akele ke haath me hai.
- ANBIYA AUR AULIYA KI BEBAS:**
Insaano me subse afzal anbiyaa-e-kiraam hai, wo Allaah Ta’ala ke chune huwe bande hote hai, aik musalmaan jab anbiyaa-e-kiraam aaur auliya Allaah ki seerato ka mutaale’a karta hai to wo qadam-qadam par ye mahsoos karta hai ke asal ikhtiyaraat sirf Allaah ke haath me hai aaur Anbiyaa-e-kiraam bhi na kisi ko aaulaad de sakte hai na rizq me faraaqhi karsakte hai aaur naahi mushkilaat ko door karna unke ikhtiyar me hai phir Ja’far Saadiq (عليه السلام) ke baare me aise nazariyaat rakhna kaise jayez hai?!
- CHAND WAAQIYAAT MULAHEZA FARMAYIYE:**
 - Nuh (عليه السلام) aaur loot (عليه السلام) ki biwiya unpar imaan nahi laaye to wo sub ke saath jahannum me jaayegi, unke shohar Nabi hone ke baawajood unko jahannum ke azaab se na bacha sakege”[Al-Tahreem:10]
 - Nuh (عليه السلام) ka beta unki nigaaho ke saamne gharq hota hai, wo bete ko bachaana chaate hai, bete ko samjhaate hai aaur Allaah se bhi dua karte hai magar wo bete ko Allaah Ta’ala ke ‘azaab se nahi bachaasake [Hood:42-43]
 - Muhammad-ur-Rasool Allaah (ﷺ) chahte the ke Abu Talib musalmaan hojaaye magar unki maut Abdul Mutallib ke deen par howi, uska aapko shadeed dukh tha Allaah Ta’ala ne Aayat nazil farmayi:
﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ﴾ [Al-Qasas:56]
“(Aye Rasool!) beshak aap jisko chaahte hai use hidaayat nahi desakte balke Allaah hi jisko chaahta hai hidaayat karta hai”[Bukhari:4772, Muslim:24]
 - Jab Abdullalh ibn-e-Ubai Rayees-ul-munaafiqaan margaya, Aap (ﷺ) ne (barkat ke liye) apni qamees uske kafan keliye di, uska namaaz-e-janaaza padhaayaa yaani uske liye maghfirat ki du’a ki laikin uski maghfirat na hosaki aaur wo jahannum me chala gaya.[Bukhari:4670, Muslim:2400]
Allaah Ta’ala ne irshaad farmaaya:
﴿اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ ۚ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ﴾